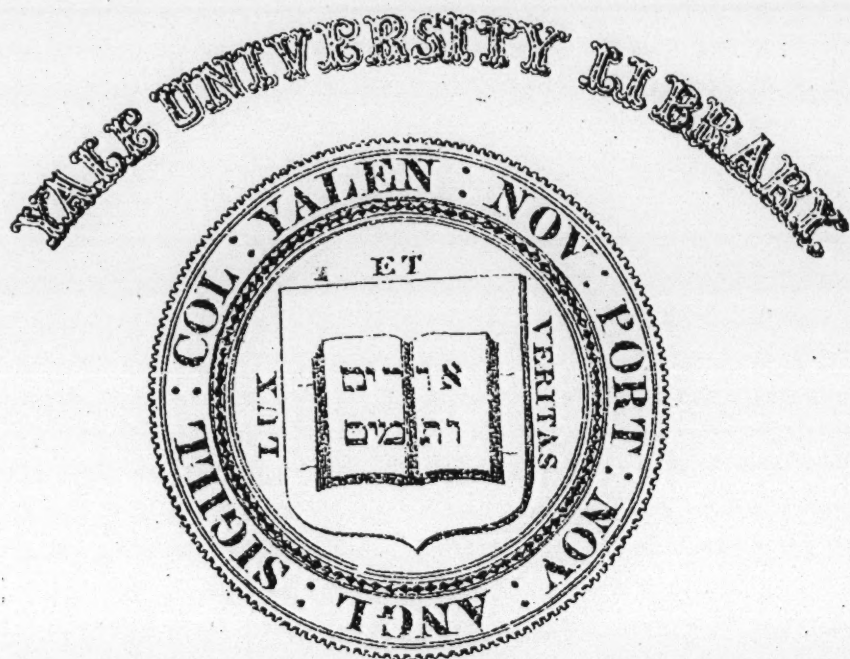
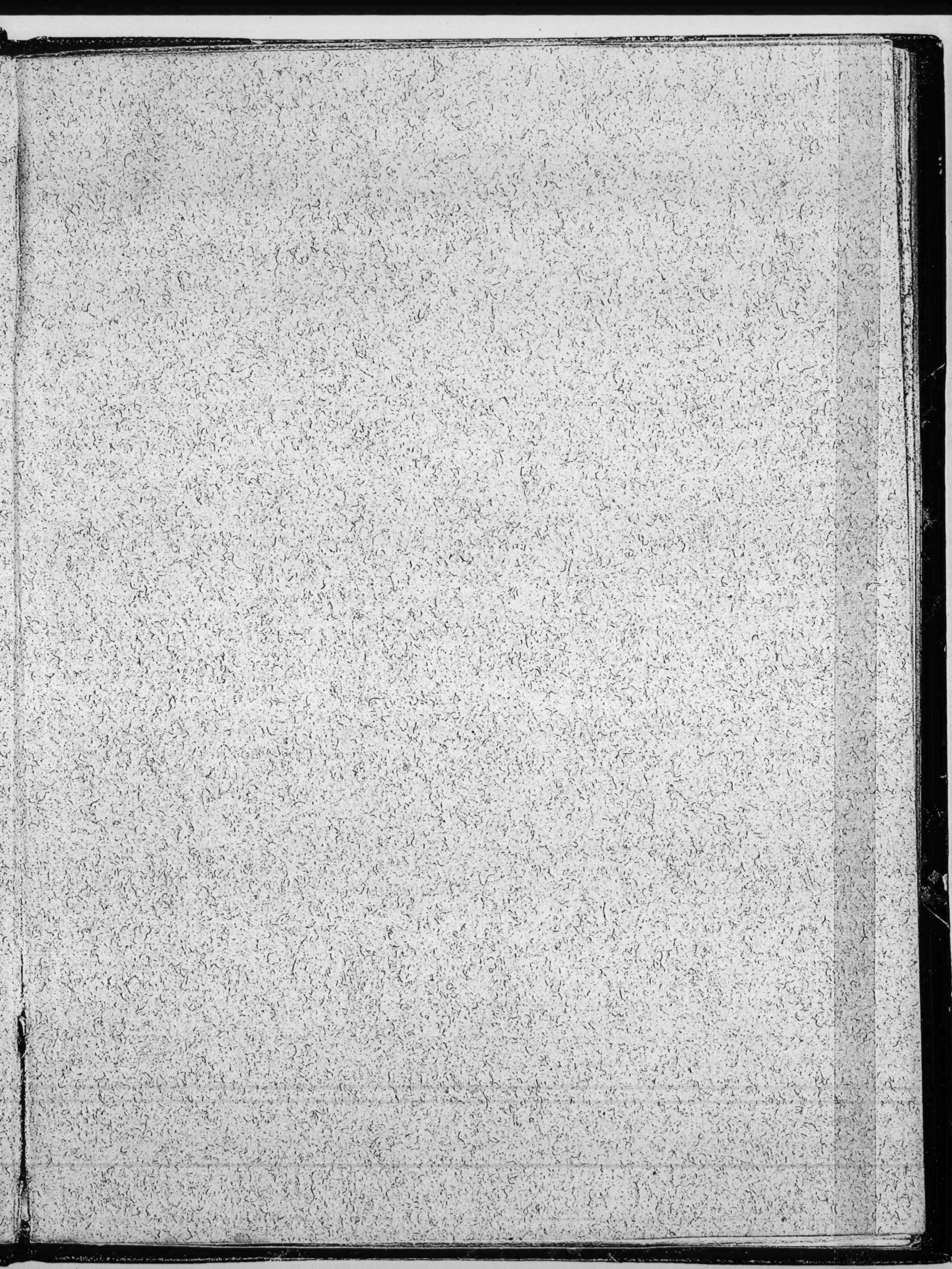


2d  
559



*Bequest of  
Rev. Henry Martyn Dexter, D.D.  
1890.*







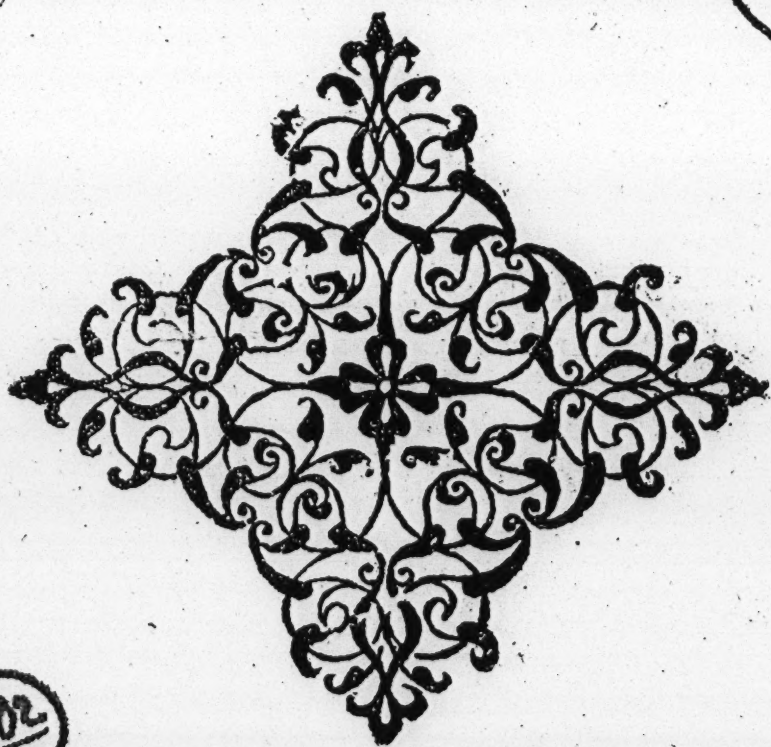




THE  
Voluntarie Re-  
cantation of foure

great Learned men, professed  
Fryers in sundry Monaste-  
*ries in France, lately con-*  
uerted from Poperie  
to the true Religion.

*Robinson*



Imprinted at London. 1611.



zd  
559.







A  
**PROFESSION OF  
 FAITH, MADE IN THE**  
 reformed Church of MA V N S, the sixt day  
 of Ianuary, 1603. by Master IOHN LE  
 V A G E R, sometimes a Priest in the Church  
 of Rome.  
 (\* \*)



S it is vndoubtedly true,  
 that God most powerfully (by  
 his infinite goodnesse) hath cal-  
 led vs all to the knowledge of  
 his holy name, to be his people  
 and his Church, whereon on-  
 ly he hath bestowed the trea-  
 sures of his mercies, and out of  
 which there is no saluation at  
 all: so certainly, if wee be desi-  
 rous of this goodnesse, and  
 would participate of his blessings and mercies, it behooueth  
 vs to trauaile and study, in the search of this Church, to ioyne  
 and incorporate our selues into the same. And therefore let vs  
 not imitate the heretique E V T I C H V S, who saide; *That as he*  
*had learned of his Fathers, and beleued in the Faith wherein he*  
*was borne, even so hee desired to dye.* Or as A V X E N T I V S the

*Concil. Cal-  
 ced. Act. 2.*

B

*Arrian,*



Hilarius in 1.  
Epist. ad Aux.

Ier. 44. 17.

Ezech. 30. 18.  
19.

Iohn. 5. 39.

Marh. 24. 11.

Math. 23. 5.

Math. 24. 5.

False miracles  
among the  
Fryers in Pa-  
ris, in Italy,  
and elsewhere.  
Math. 24. 16.

Math. 24. 15.  
Chrysost. in ope-  
re imperfect.

Arrian, who said: *That as he had learned from his infancie, so hee beleueed, and would doe still.* Or as the Iewes, thus speaking to Ieremie: *Wee and our Fathers haue done thus.* Or as our aduersaries at this day doe, who tels vs, that thus our fathers liued and beleueed. To all which, God thus answered by his Prophet Ezechiel: *Walke not yee in the ordinances of your Fathers, neither obserue their waies, nor defile your selues with their Idols. I am the Lord your God, walke in my Statutes, and keepe my iudgements, and doe them.* Search the Scriptures, saith our Sauour Christ to the Iewes. And in the Gospel of S. Matthew also, foretelling vs of the euil times which now are come vpon vs, he doth aduertise vs, that there shall be a desolation and reuolt in his Church, and *that many false Prophets shall arise, who shall come disguised in sheepes cloathing*: as now adaies wee see the like doone, by our Monkes, Capuchines and Iesuites, who disguise themselues in habits of simplicitie, of pouerty, of sanctitie & humilitie, and leaue their owne common garments, the better to seduce & beguile poore simple people, who suffer themselves willingly to be led, by their outward appearances, according to the example of the ancient hypocritical Pharisees, *with their Philacteries* and outward ceremonies.

We haue a further admonition yet, that when wee see this cōfusion amongst false Prophets, they wil say, *Heere is Christ; others, there is Christ*, as these dissemblers now vse to doe, saying: He is heere vnder the Cabinet, in our faire-guilded Temples, where he yet workes strange miracles. See heere the Iewes Launce that pearced his pretious side, it is heere on this Altar: See heere a handkercher or napkin, coloured with his bloode. But I say, that God commandeth vs in this confusion of deceiuing Prophets, not to beleue the, but *that we should fly to the mountaines.* By which mountaines, he insinuateth vnto vs, that we should withdrawe, & make diligent search in the sacred Scriptures, on the foundations whereof hee hath builded his Church. So doth saint Iohn Chrysostome instruct, speaking vpon that place, *When yee shal see the abomination of desolation, standing in the holy place*: the Lord commandeth vs (saith he) *that al Christians, such as desire to holde a firmnesse in true faith, should*



should retyre themselves to the holy Scriptures: for if they goe to any place else, they will be scandalized and perish, as not understanding what the true Church is, and so may easily fall into the abomination of desolation, crept into the holy places of the Church.

Origen in like manner saith, Those soules that are ignorant of the word of trueth and iustice, and by that occasion are easily seduced, cannot abide without seduction, at the verie sight of the abomination of desolation, in the holy place. Saint Hierome likewise saith, At the comming of the Messias, the people that had slept under their teachers enstructions, went to the mountains of the Scriptures, and there found the old mountaines, the mountaines of the Prophets, and the mountaines of the new Testament.

Origen in Mat. C. 24.

Hierom. in Prophet. C. 3.

And euen as flesh and bloud hath not reuealed Iesus Christ vnto vs, but the Father which is in heauen: so ought wee not to seeke for his Church, according to our corporal sense, but with the eyes of faith in the holy Scriptures, wherein God himselfe speakes vnto vs, and teacheth vs the will and league hee hath made with his people, which wee shoulde alwaies haue before our eyes, on our foreheades, and in our handes, to meditate thereon both day and night, to accomplish the same on our behalfe.

As concerning my selfe, I acknowledge and confesse, that I haue beene trained vp in the *Romane Church*, and haue followed the errours and superstitions therein vsed: being carried only by custome, regarde of antiquitie, and the goodly outward shew deliuered. For looking and contemplating it with the eye of flesh, it appeared to me to be the true Church, erected for perpetuall continuance, defended on all sides: as being rich, potent, cloathed with golde, purple, and scarlet; triumphing ouer all her enemies & aduersaries; adored by the Kings and Princes of the earth; commaunding Emperours, holding dominion ouer many nations, and prospering euen against the children of God, thrusting the true Church into the desert wilderness: But all this was according to the Prophecie of S. Iohn in his *Apocalipse*, where he at large describeth Antichrist and his *Babylon*.

His protestation concerning himself, and the errors wherein he hath liued long.

Apoc. Chap. 11. & 12.



Galat. 1.8.

Deut 12.4.

2 Sam. 15.22.

Math. 15.6.

Iohn. 10.4.5.

Of the church  
of Rome.Idols and I-  
mages.

Exod. 20.4.5.

Thomas Aquin.

Now in this perplexitie, in this conflict of opinions, which we daily see about the matter of Religion: according to the commandement of God, I consulted with the diuine Oracle, and withdrew my selfe to the mountaines of holy Scripture. By whose testimonie, Iesus Christ repulsed the Tempter, and confirmed his Apostles after his resurrection. By them, our Fathers stoned all heretiques, and (besides them) whatsoever is spoken, is heresie and execration, although it be an Angell that deliuers it, or an Apostle, according as Saint Paule teacheth vs. *God will haue obedience by them, and not sacrifice. Hee will not be serued, according to the commandement and traditions of men. He acknowledgeth them to be his, that abide in his worde.* He tels vs also, *that such as are of his flocke, doe heare his voice and knowe it, and will not listen to a strangers.* See heere the infallible markes of the true Church indeed. But the Church of Rome, in steede of listening to this word, and obeying it, in steede of following the kings high way (which is taught vs by the aforesaid mountaines) reuolts & turnes after her owne waies, following her owne fantasies, and not the commandements of the Lord. And so hath quitted her alliance, that wee may iustly say of her, that which the Prophet spake of the holy citie of Ierusalem: *How is the faithfull citie become an harlot? Shewas full of equitie, and iustice lodged in her: her gold is turned into drosse, and her wine is mingled with water.*

And first of all, for example, she will needes haue Idols and Images, contrarie to the commandement of God; and to shift off this sinne with an excuse, she glosseth a difference between an Idoll and an Image. And yet the prohibition extendeth, *Not to make any resemblance of any thing, which is in heauen aboue, neither in the earth beneath, nor in the waters below, to serue or worship them.* And so themselues doe cut their owne throats; for they say, that the Image which they place in their Temple, is the similitude of that same partie in heauen aboue. And if there be any difference betweene Idoll and Image, an Image is for ornament represented in an history: an Idoll, that which is proposed in the Temple to bee worshipped, euen as their

pretended Images are. THOMAS AQUINAS, one of their greatest



greatest Doctors testifieth the same, in 3. *Sentent. dist. 2. That in 3. sentent. the Image ought to be honoured with the selfe same adoration, Dist. 2. as the partie that it representeth.* And in the booke tearmed *Decisiones Rota*, where the question is demanded, to wit; whether the Image in the Image-makers shoppe, be to be worshipped or no: He answers plainly no; for it is exposed there to publick sale: but in the Temple it is placed to be worshipped; and the selfe same instruction is giuen, by the *C. venerabiles de Conf. dist. 3. C. Venerabiles de Conf. dist. 3.*

Vpon the aforefaid holy mountaines, we finde but one God onely, to call vpon in our afflictions and necessities; And Iesus Christ himselfe saith vnto vs; *Come vnto me all yee that are wearie and heauie laden, and I will ease you.* The Church of Rome sends vs to so many hee-Saints and shee-Saints; as there be daies in their Calender: and though it be written; *I wil not impart my glorie to any other:* yet dare they communicate, to all such Saints as themselues haue canonized, the office of an intercessour or mediatur betweene God and vs, which office is onely proper to Christ, and dependeth vpon his eternall sacrifice made. For as Saint Paule saith: *He is entred into very heauen, to appeare now in the sight of God for vs.* If any sinne (saith Saint Iohn) we haue an Aduocate with the Father, euen Iesus Christ the Iust. In like manner, Iesus Christ, by one onely sacrifice, made once vpon the Crosse, hath abolished the sinnes of all beleeuers for euer: so that there is no further neede of sacrificing, being once made thus perfectly. But the Church of Rome, as if the sacrifice of Christ were imperfect and insufficient, hath ordained another, for remission of sinnes both to the dead and liuing, which they cal the Masse: and hath substituted so many successours, for the sacrificing againe of Iesus Christ, as there be Priests that vse to say Masse. Contrarie to that which is written: *Thou art a Priest eternally for euer, after the order of MELCHISEDEC,* not hauing any successour at all in his sacrifice, as the same blessed Apostle Paule teacheth vs.

And so in other points of our Religion, the Church of Rome hath wholly peruered the, namely in Christs institution of his Sacraments. As in Baptisme, they make an addition thereto, of Oyle, of Salt, and of Spettle, & transferre (by meere mockery)

Math. 11. 28.

Heb. 9. 24.

1. Iohn. 2. 1.

Heb. 10. 14.

Masses for the liuing and the dead.

Heb. 7. 21.

Peruerding of the Sacraments. Of Baptisme.



Of the Lords  
Supper.

Luk. 22. 19.

C. tribus gradi-  
bus de consec.  
Dist. 2.

Part. 3. de Eu-  
charist. Quæst.  
79. Art. 3.  
Gerson contra.  
floreus. 4.  
Iohn. 651.

Euseb. Hist.  
Eccl. 8. Ca. 18.

Luk. 20. 47.

this holy mystery to bels, Baptizing them, as if they were of Gods elect, and to be ranked among the faithful. Likewise, the holy Supper which Iesus Christ instituted, to make a serious commemoration of his death and passion, whereby he purchased eternall life for vs, bearing the curse of our sins vpon himselfe, and in that respect, after his benediction made, he brake the bread, saying: *This is my bodie*, to the end we might thereby be instructed, that as bread nourisheth our bodies, euen so his wounded bodie, deliuered vp vnto death for vs, doth nourish our soules vnto eternall life, receiuing the same by Faith, and as a Sacrament. The Church of *Rome*, of this foode for the soule, would make foode for the bodie; teaching, that this was not spoken of the bread, which Christ held in his hands, when he pronounced those words (*This is my body*) for the bread was then no more bread: but fantastically forge certaine accidents without substance, of *indiuidua vaga*; and say, that that is the true bodie of Christ, which descended into the bowels of the earth, *et per aqualiculos in secessu*. And that Rats, Mice, & dogs may eat the bodie of Christ: as they teach in their *Cantela Missa*, and *S. Thomas*, and other Scholasticks, beside a thousand other blasphemies. They say also, that this proposition (that the bread is the bodie of Christ) is hereticall, and *S. Augustine* (by consequent) an hereticke, who saith: *That the bread is the bodie of Iesus Christ in the sacrament*. And by consequent also, Christ himselfe should be an heretique too, who saith in Saint *Iohn*: *The bread that I will giue you is my flesh*. Thus make they God imperfect in power, because it is impossible, that two bodies shoulde bee in one selfe same place, as they say.

I will rehearse vnto yee, how the saide Church of *Rome*, hath gotten together all the auncient heresies: as that of *Montanus*, who forbad mariage, and made lawe for fasting: That of *Pelagius*, who taught, that we may doe diuerse meritorious works. The heresie of the *Euchites* or *Messalians*, who vnder the colour of praying to God, and liuing in contemplation: liued in idle slothfulnesse, without doing any thing, deuouring widome houses, under pretext of long praying, according as Christ repro-



ued the hypocriticall Scribes. Of whome S. *Augustine* writeth, *August. de opere Monach.* that they pray so long, as it is incredible to them that heare them recount them. And they say, that it is not lawfull for Monks, to labour for their owne sustenance, but commend their idlenesse, and repute them thereby to be preseruers and keepers of the Gospell. And *Theodoret* speaking of them, saith: that *Failing at prayers, they sleepe the greater part of the day*, and so are allowed to doe: the Authour whereof, was one *Simeon Abbeus.*

*Theod. heretic. Fabul.*

The said Church of *Rome*, doth teach vs a purgatorie, with the Paganes: And giue vs *Aqua lustralis*, which they tearme *Holy water*, which was the inuention of *Numa Pompilius* the Idolater. They bring in the Pagan and Iewishe pompes, in magnificent habits: as Stones, Luminaries and Proccssions. I conceale the rest, for breuitie sake: onely I say, that as the Church of *Rome* hath willingly changed the ordinances of God, and of his Sacraments: euen so as willingly hath she gotten an other head and husband, then Iesus Christ, to wit, the Pope, who calleth the said Church of *Rome*, his Spoule, and guides her according to his owne fantasie, giuing her new Lawes; and saith, hee hath power so to doe, in *C. Sunt quidam dicentes.* And the glosse approued and allowed by the saide Church, saith; *That he may dispense against God, and against his holy Gospell.* In the doing of which, hee declares himselfe to bee hee, of whome *saint Paule* speakes to the *Thessalonians*: *That hee exalteth himselfe against all that is called God.* *Cap. quoniam de immuni. in 60. C sunt quidam dicentes caus. 2. 5. quest. 1. et ibi glossa.*

*Purgatory.*

*Holy water.*

*2. Thes. 2. 4.*

For, is not this to exalt himselfe against all that is called God, boldly to dare, to change his Lawes and his Gospell, to adde thereto, or diminish thence, as hee saith hee hath power to doe, in *C. Ideo. ff. erat?* Also hee saith, that hee is God, *C. satis euidenter, Dist. 96.* And so hee makes himselfe to bee, by the adoration done vnto him, and kissing of his Pantofle. Wee may likewise beholde his Monkes, Capuchines and Iesuites, to bee daily sent abroad from him, as his Apostles and Prophets, to preach his newe Gospelles, and that newe Article of Faith, the extrauagant deuise of *BONIFACE* the eight, *Vnam sanctam Ecclesiam.* *C. ideo. ff. erat.*

*Vnam sanctam Ecclesiam.*

And



*Vnam sanctam  
Ecclesiam.*

*C. Sic omnes  
Dist. 19.*

*C. Sors non est  
caus. 26.*

*Quæst. 3.*

*C. Honoratus  
Dist. 74.*

*James. 4. 12.*

*1. Cor. 4. 1. 2.*

*Mat. 28. 19. 30*

And that it followes on necessitie of saluation, to submit, and obey the Pope in all things, holding and obseruing his ordinances as heauenly. *C. sic omnes. Dist. 19.* And say, that his discipline is more perfect, then the Gospell practised and preached by the Apostles, *C. sors non est caus. 26. Q. 3.* Also, to compel his vnderlings, to the obseruation of his lawes, which hee prizeth more then the word of God, as it is to bee seene in *C. honoratus Dist. 74.* And for the transgression of his lawes and commandements, to be burned aliue, as we haue seene many, for eating flesh on a day by him forbidden: but for blaspheming the name of God, or whordome, there needs no more but a little holy water, one *Pater noster* and one *Aue Maria*, to wash away the guilt of that offence.

Now by the cariage of himselfe in this manner, hee cannot be Apostolique, as he vaunts of himselfe, nor yet the successour of Saint *Peter*: for doubtlesse he sits not in Saint *Peters* chaire, that neither holdeth nor confesseth the doctrine, preached by Saint *Peter* and the other Apostles, who neuer were Law-makers in the Church of God. *For there is but one Law-giver, which is God.* But there haue beene Ambassadors and interpreters, as Saint *Paule* instructeth vs, saying; *That we may be esteemed as the ministers of Christ, dispensers of the secrets of God.* And Iesus Christ himselfe, sending his Apostles forthe to preach, said vnto them; *Goe and teach all nations, baptizing them in the name of the Father, and the Sonne, and the holie Ghost, teaching them to obserue all things whatsoever I commanded you.* He gaue them then no power, to make newe lawes, as the Pope licenseth his men to doe.

I am not willing to extend this discourse any further, because I knowe it hath already beene amply entreated on, by verie learned men of these times: but will conclude, that since he is not obedient to the Gospell, but puts in place thereof other doctrines and Gospels, that he can bee no other, but euen hee of whome saint *Paule* foretolde, in his Epistle to the *Thessalonians*, and as hee is described by saint *Iohn* in his *Apocalipse*. And so consequently, his Church, wherof he tearm himselfe to be the spouse and head, is not that Church, out of which



which there is no saluation, and whereto are made such gracious promises; but rather it is the true *Babylon*, out of which we are commanded to depart, if wee will not partake in her abominations and plagues.

Apoca. 18. 4.

Which I haue done, according to my duety, and the desire I haue of mine owne saluation, which is no where offered, but in the true Church: and that is it, which followeth her Spouse wheresoeuer he goes, and heares his voice, and listens to no strangers: that is to say, whatsoeuer is beside the doctrine contained in canonickall Scripture. For we ought to hold him (whosoever) accursed, that shall preach any other Gospell to vs, according as Saint *Paule* aduiseeth vs.

Concerning him selfe.

And we say with *TERTULLIAN*, to them of the Romish Church: *That they must shew their doctrine, written in those canonickall bookes, or else let them expect that malediction to fall vpon their heads, due to such as eyther adde or diminish from that doctrine.* For as for other mens traditions, whereon their Church is grounded, and not vpon the Apostles foundation, nor the holy mountaines of sacred Scriptures: those traditions are falsely called Apostolicall, as *Nicephorus*, whom they haue among them, doth plainly approue to them the contrarie, in his book the 12. C. 33. 34 & 35.

*Tertullian.*

*Nicephorus in lib. 12. C. 33. 34. & 35.*

God open their eyes, by the illumination of his holy spirit, that they may see the brightnesse of his Gospell, to betake themselves to the aforesaide mountaines, whereon the true Church is builded, and to reforme their doctrine, which is to the contrary. Giue vs also his grace, to perseuer in his sacred vocation, to his glorie, and our owne saluation. *Amen.*

*Iohn Le Vager.*

FINIS.



18

Handwritten text in a cursive script, likely from a 17th or 18th-century manuscript. The text is arranged in several paragraphs, with some lines indented. The ink is dark and the paper shows signs of age and wear.

Handwritten signature or name at the bottom of the page.

Handwritten word or phrase, possibly a date or a reference.



A  
CHRISTIAN DECLARATION, OF JOHN FORENT, HEER-  
tofore a religious Fryer of the order of the  
*Carmelites, in the Couent of Morthemard, and*  
Curate of *Castell Lusac*. Made publickly in the refor-  
med Church of Poictiers, on Sunday the 9. of  
Iune, 1603.

2. Cor. 6. 18.

*Come forth from among the Infidels, and separate your  
selues. saith the Lord. and touch no vnclean thing: And  
I will receiue you. And I will be a Father vnto you, and yee  
shall be my Sonnes and daughters, saith the Lord Al-  
mightie.*



S all the stones that are to  
build one house, are not broght  
together in one instant; and  
they likewise, laide readie on a  
heape, will hardly serue for the  
constructure therof, til by good  
and skilfull workemen, they be  
disposed and made meete, each  
one to serue in his due ranke or  
place: Euen so our Lord God,  
doth not gather his elect, of

whome he buildeth and erecteth his Church, all at one instant  
time or season, but according as his prouidence and predesti-  
nation hath concluded in his eternal counsell, and purposed for  
accōplishment therof, in & at al times. He cals one while some,  
at other seasons others, and day by day (by his blessed spirit)



of rude and vnapt members, he fashioneth and disposeth them, to enter into the building of his sacred Temple: whereof his dearly beloued sonne is not onely the foundation, whereon it is builded, but also the master and corner stone, knitting together the two walles of the seuerall people, Iewes and Gentiles, into one sole building, which is his true Church.

It is now twelue yeares and more, since it pleased God to beginne, to make mee listen to his inward calling, which from one day to another he confirmed to mee by the sacred Scriptures, whereby continually hee solicited mee, to come out of *Babylon*, and enter into his celestial *Sion*. But vntil this instant, there ensued many repugnancies on mine owne behalfe, taking it not to be expedient for my saluation: for an infinite number of humane considerations, and vaine scruples opposed themselves against my desire, presuming to counterchecke those iust reasons, which the spirit of God suggested to mee; and euen like dreadfull Gyants, or furious monsters, guarding the prison gate wherein I was enclosed, gaue me many great apprehensions, and still continued me in the terrible assaults, euen when I best hoped to escape away from them. But in the end, it pleased the mercy of him (who deigned to chuse me among the number of his liuing stones, for entrance into the building of his sanctuarie,) by little and little to free mee from those feares, by assuring my courage, arming me with his grace, and furnishing me with stones to beate downe the one, and with weapons to cut off the heades of the others. So that now (by the meanes of his ayde and fauour) I see mine enemies confounded, my prison doore opened, and the way laide wide open for mee, to enter into the house of my father. Further assuring me, that albeit I haue greatly prouoked his anger, in so long time of abusing his graces for mine enlargement; and therefore I shewed my selfe the more vnworthy, to beare the title of his sonne: yet that he is so pittifull, as he will be moued in compassion towards mee, and allow for acceptable, the repentance wherewith he hath touched my heart; and so, if not as a sonne, yet to receiue me into his house as one of his seruants.

For now I will take no more delight in those spirituall bro-  
thelries,



thelries: the pure chastitie of his vndoubted Church hath inuited and drawne me to her communion. I will now swallow no more of those bitter-sweete baites, which haue so long time abused my taste, as now appeareth by this contrarie heauenly fauour. I desire in the company of the Children of God, to feede on liuing bread in the house of the Lord. The Onions, Leekes and Garlike of *Egypt*, haue seemed most odious and stinking to me, since I tasted of the celestiall *Manna*, which the heauens haue rained downe vpon vs. Too long haue I sucked the putrified and venemous blood, issuing from the impure dugges of that cruell woman, made drunke with the bloode of the Martyres, *Apoc.* 17. 6. High time was it therefore, to relish now (henceforward) the sweete milke, distilling from the pure pappes of our dearest mother. Too long time hath the deadly cup of abominations, deliuered daily abroad by that horrid strumpet, beene ouerlaurishly quaffed on: now therefore it behooueth the more carefully, to experiment the sweete liquour of life, in the Cuppe presented to vs by the modest spouse of Iesus Christ.

Hauiug then hitherto borne the heauie burden, which the tyranny of Antichriste charged my shoulders withall, I holde reasonable, since it hath pleased God so graciously to deliuer me: that all the rest of my life should be imployed thus, to lay my neck vnder the sweete and pleasing yoake, of the iust rule and gouernment, belonging to my legitimate and Soueraigne king.

And my tongue also, which heretofore hath beene loose, & vnbound to blasphemies, as also the preaching of dreames and lyes: shall henceforth doe his office, in singing the maruels of my God, to blesse his holie name, in the congregation of his Saints, to preach his worde, for the edification of his Church, (if it stand with his good pleasure, to render mee worthy and capable thereof) and also to giue him thanks, for that it hath pleased him (after hee gaue me knowledge of his trueth) to deliuer me out of the denne of Lyons, & lodge mee in the fold among his owne flocks. Moreouer, to craue pardon of him, for my hainous transgressions committed, in that since the time



when hee gaue me a taste of his truth, I stood out like a Rebell to the light thereof, resisting the blessed Spirit, and deferring ouer-long the time of my conuersion.

But to the end, that such as haue hitherto heere held mee for a member of the Church of *Rome*, may not preiudicately conceiue, that I haue thence dismembred or cut off my selfe lightly, and without a great reason or subiect: it is expedient, that I deliuer the principall cause which heerunto hath moued me, and that is nothing else but this sole reason; *That out of the Church of God there is no saluation.* For euen as during the time of the Deluge, all those men that found themselves to bee out of *Noahs* Arke, were drowned: euen so, all they that are out of the Church shall perish, and no one person shall obtaine the eternall inheritance, if first of all he haue not God for his Father, and there is no man can haue him for his Father, except he haue the Church for his Mother.

And forasmuch as the spirit of God hath giuen mee to knowe, that the Church of *Rome* is not his Church, but onely this the true reformed Church: desiring to bee saued, I haue quitted the one, to enter into the bosome of the other.

And although I can by many reasons approue and clearely shewe, that the Church of *Rome* is not the Church of God: yet for auoyding of prolixitie, I will produce but three onely, the verie least whereof, is sufficient to perswade mee vndoubtedly, and all such as are endued with the vñction which teacheth all thinges, that that Church can not any way bee it.

The first is, that euery congregation which abolisheth the commaundementes of God, to establish other that are contrarie to them: doth (by this meanes) breake the affinitie which it had with God, and forsaking the same, can no way bee the Church of God. The Church of *Rome* hath abrogated or abolished the commaundements of God, and hath established others quite contrarie to them: by which meanes she hath broken the band of alliance with God, and so forsaken God. It ensueth then, that it cannot be the Church of God.

Now



Now for better iustifying the minor of this argument, wee neede to regarde nothing else, but what God hath required of a Church, for approbation to bee his, by the two first commandements of the Lawe.

For the first, he will bee knowne of her to bee God onely, and as such a one to bee serued, honoured and adored, forbidding to haue any other Gods before him, or to giue them any part of his glorie. *Exod. 20. 3.*

The Church of *Rome* hath so farre failed in the keeping of this commaundement, as shee hath altogether practised the contrarie, receiuing an innumerable multitude of Gods, vnder the name of Saints by the Pope Canonized: which is as much to say, as Deified, and to them hath attributed and rendered, the selfe same honour, seruice and adoration, which onely ought for GOD to bee reserued. For shee inuokes and calles vpon them, makes vowes to them, buildes Temples to them, erectes Altars, ordaines feastes, celebrates diuine honour and seruice to them; all which thinges doe appertaine to none but God onely. And shee is not contented, to forge straunge Gods in this maner, of the Saints soules, whome they beleue to bee in heauen (although a great number of them, helde by her for Saintes, may bee buried in hell) but shee delves into the bowels of the earth, and opens Sepulchers, where their supposed bodies are interred, to make her newe Gods of their bones, of their hayre, of their habites, and other such like trashe, which shee hath caused to bee enchased into golde and siluer, and so set vpon Altares, or caried about on their shoulders in processions, and make the people to kisse them vpon their knees. Wherein assuredly shee hath exceeded the Iewes, who albeit they were maruellously enclined to the forging of straunge Gods: yet were they neuer so brutish, as to canonize the holy Prophets, neither to giue any honour to the bones of deade men, for what sanctitie soeuer they might haue beene commended in their liues. Perhaps they builded goodly Sepulchers, to honour their memorie: but they neuer did any religious seruice to them.



The bones of *Eliseus* might haue prophesied after his death, if by their touch a deade bodie had beene raised: yet all the honour done to them, was to couer them with earth, there to a-waite the sound of the Trumpet, when the soule which before had giuen life to them, shoulde returne againe to reiuueit them.

If she haue shoven her selfe impious and ridiculous, in these matters already recyted, then well may she be iudged altogether senselesse, in trāslating the diuinity into a morsel of bread, adoring it for Iesus Christ, & creating to her selfe daily a million of new Gods.

If she haue thus transgressed against the first commandement, it will appeare she hath carried no more respect to the second, whereby God expressely forbiddeth the making of any grauen Image, or the resemblance of any thing whatsoeuer, either aboue in heauen, heere belowe on the earth, or in the waters vnderneath the earth; nay more, not to fall downe before them, or vse any manner of seruice to them. *Exod. 20. 4. 5.* But this charge hath she taken from the peoples remembrāce, and most maliciously hath cut it quite away from the number of the commandements, in the *Howres*, which is a booke of prayers, by her ministers prouided for the vulgar sort: and yet to the end, that there might still remaine the full number of ten, they haue seuered the last, and made two of it. All her Temples hath she filled, & charged her Altars with the Images of men, of Diuelles, of horses, of hogges, of dogges, and other resemblances, and to them hath made incensings, offerings, set cādels burning before them, and her adherents haue prostrated theselues before them. Nay, so strāgely hath she herein proceeded, that in the second Counsell of *Nice*, she caused it there to be absolutely decreed, that these Images should be adored, & excommunicated al such as did, or beleued the contrarie, and that decrec doth shee obserue to this present day. Wherein appeareth a contrarietie most manifest, betweene God, who forbiddeth flatly the adoration of Images, and the Church of *Rome*, that commaunds men to adore them. Now as she doth excommunicate euery one that doth not worshippe them, so



on the other side, God curseth all such as doe so, or fall downe before them *Deut. 27. 15.* Let euery man then in this point be well aduised, which malediction ought most to be feared: eyther that of God, or the other of the *Romane Church.* And though I should consider no other reason, to perswade me that she is not the true Church of God, yet this alone were more then sufficient.

But now another presents it selfe before me, which is of no lesse weight and substance, and that is it which Saint Iohn saith: *Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, hee hath both the Father and the Sonne. If there come any to you, and bring not this doctrine, receiue him not into your house, neither bid him, God speede. 2. Iohn. 9. 10.* And Saint Paule saith: *Though wee, or an Angell from Heauen doe preach vnto you otherwise, then that which wee haue preached vnto you, let him bee accursed, &c. Galat. 1. 8. 9.* The Church of Rome hath not continued in the doctrine of Christ, but hath announced & receiued another Gospell, contrarie to that which the Apostles preached. Therefore shee hath not God, shee ought not to be receiued nor acknowledged, nor yet to be saluted, but held as execrable and accursed. Wherefore then, if she haue not God, she is not the Church of God, euen no more then the bodie of a man, when the soule is separated from it, can then be called, or said to be a man. If also she be accursed, she is not the Church of God, because the Church of God is euermore blessed: and therefore whosoever will bee saued, ought necessarily to forsake her, and ranke himselfe there where God abideth.

It shall be easie for mee to approue the assumption of this argument, by the conference of the doctrine of Iesus Christ which the Apostles preached: with that which the Pope, and all his doctors and preachers Romanists, doe holde and preach in the Church of Rome, and I wil begin at the very foundation of the Church.

The doctrine Apostolical teacheth, *Other foundation can no man lay, then that which is laide, which is Iesus Christ. 1. Cor. 3. 11.* Whereupon, himselfe was desirous to build his Church,

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laying;



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 saying: *Vpon this Rock* (which is Christ, the stone which the *Romane* builders haue aswell refused, as the *Iewes* did) *will I build my Church, Math. 16. 18.* The Church of *Rome* hath taken her selfe from vnder this foundation, and will needes bee grounded on that of Saint *Peter*. But I referre to their opinion, who cannot bee so vnprovidend of iudgement, how well the Church should bee defended against the powers of hell, if shee had not a more solide foundation then that of Saint *Peter*: who at the voice of a filly young mayden, was in such sort shaken, as all that was builded on him was neere hand ouerturned. If so weak a winde did totter that foundation, what then could the terrible stormes do, which Sathan and his Angels (which are the powers of the ayre) vented out of hell against the Church of God.

The Apostles taught: *That wee are saved and iustified freely by his grace, through the redemption that is in Christ Iesus, by Faith in his bloud. Rom. 3. 24. 25. And not by workes, least any man should boast himselfe. Ephes. 2. 8. 9.* which are the three causes of our iustification and saluation: the efficient whereof, is the grace or mercie of God: the materiall, is Iesus Christ in his bloude: and the instrumentall, faith in him. The Church of *Rome* doth dogmatise the quite contrarie: that wee may acquire iustice and Paradise, by our good works, and be iustified before God by them.

The doctrine Apostolicall testifieth: *That by the bloude of Christ wee are redeemed. 1. Pet. 1. 19. Apoc. 5. 9. purged, Hebre. 1. 3. washed and cleansed from all our sinnes. Iohn. 1. 29. Apoc. 1. 6.* The Church of *Rome* holdes, that wee may redeeme our sinnes by almes, fastings, pilgrimages, celebration of Masses, and such like thinges. That there is another purgatory, beside the bloud of Christ, whereby hee satisfied to GOD, for the paines which were due vnto vs, and wherein wee are purged, cleansed and washed from all soyle of sinne, to appeare pure and vnpolluted before the face of God.

The same doctrine of the Apostles, proposeth vnto vs one sole Mediatour, Aduocate and Intercessour, betweene God & men,



men, to gaine grace and remission of their sinnes, to wit, Iesus Christ. 1. *Tim.* 2. 5. 1. *Iohn.* 2. 1. the Church of Rome doth attribute this office to Saints.

The Apostles taught, that before the coming of Iesus Christ, there were many Priests or sacrificers made, because by death they were impeached from enduring, & so succeeded one another. But Iesus Christ, *because he endureth cuer, hath an everlasting Priesthode.* *Hebre.* 7. 23. 24. and because he had no neede of any successour, therefore there was no neede also, to offer daily sacrifices for sinne. For he did it once for all, offering vp himselfe, and by this oblation onely (the efficacie wherof is daily recent before God) he hath consecrated, to perpetuities, those that shal be saued. *He.* 9. 10. The Romane Church holds the Pope for soueraigne sacrificer, as if Christ, to whom this office onely appertaineth, were dead, and he of necessitie ought to be his successour. She acknowledgeth also, all the Priests of Popery, not only to be sacrificers, whose office (shee saith) is daily to offer sacrifice in the Masse, for the sins of the liuing and of the dead: but likewise (O blasphemie, aboue all blasphemies the most execrable) shee calles them creatours of the Creator. *Stella clericorum.*

The Apostles deliuered testimonie, *That Christ was the Prince of Pastors, and Prince of the Kings vpon earth.* 1. *Pet.* 5. 2. 4. *Apoc.* 1. 5. Attributing to him the soueraigne authoritie, as well spiritually ouer the Church, as temporally ouer the kingdomes vpon earth, expressely allowed and giuen him the Father, *The heathen for thine inheritance, and all the ends of the earth for possession.* *Psal.* 2. 8. himselfe also declaring, when he was to ascend vp into heauen, *that all power is giuen vnto me, both in heauen and earth.*

The Church (so much as in her lyeth) despoyleth him of this authoritie, and giues it to the beast mounted vpon the earth, which representeth the Pope, acknowledging him, *to haue two hornes like vnto those of the Lambe.* *Apoc.* 13. 11. to wit, soueraigne authoritie spiritual ouer the Church, when shee proclaimeth him vniuersall head of the Church, soueraigne high Priest, & prince of Bishops, receiuing the lawes & ordinances



proceeding from the Dragon, & preferring them before those of Iesus Christ, who proceeded from the eternall Father. Shee hath also graunted him, soueraigne authoritie temporall ouer the Kingdoms of the earth, in regard she beleeueth, that it is in his power, to dispossesse kings of their thrones, and to giue them to others: that all kings doe hold their Realmes, by faith and homage to the Sea of *Rome*, and that the Emperour, himselfe ought not to be held as a lawfull Emperour, if hee be not first approued & confirmed by the said Sea, that he haue first acknowledged & made ordinarie submissions to the beast, adored him, and falling downe before his feete, kissed his Pantofle.

The Apostles taught, *That such as prayed in a strange tongue, not understanding the same, although they prayed in spirit, yet their intelligence was neuerthelesse fruitlesse.* 1. Cor. 14. 13. The Church of *Rome* forbiddeth praying in the Church in any other language then in Latine, wherein the greater part of the people, and many of of the Priests themselues, doe vnderstand nothing, therefore their intelligence must of necessitie bee fruitlesse.

The doctrine Apostolical holdes, *That mariage is honorable amongst all, and the bed undefiled, but whoremongers and adulterers God will iudge.* Heb. 13. 4. And that, *To auoide fornication, let euery man haue his wife, and let euery woman haue her own husband.* 1. Cor. 7. 2. *That the Bishoppe should be the husband of one wife, and the Deacon likewise.* 1. Tim. 3. 2. 8. Hee pronounceth them also *Apostates from the faith, abusers, lyers and hypocrites, as shall forbid mariage.* 1. Tim. 4. 1. 2. 3.

The *Romane* doctrine saith, that mariage is pollution, approving and allowing the opinion of one of her Popes, *Siricius*, who qualifying the case in this maner, prohibited and forbad mariage to Bishops, Priestes and Deacons, tolerating notorious whoredomes to the whole worlde, and permitting publick Stewes or Burdelles, that daily pay trybute therefore to the Pope.

By all these Antitheses, we may easily iudge the difference, that is betweene the doctrine of Christ, and that of the *Romane* Church: and by these meanes, discerning it to bee a Church without



without God, execrable and accursed, thinke it meete, that all such as woulde bee saued, shoulde separate themselves from it.

Now after shee had thus transgressed against the commandments of God, and instituted others quite contrarie to them in their places. After she hath renounced the doctrine of the Sonne of God, deliuered by his Apostles, and caused (in their steede) the traditions and constitutions of men, meerey opposite to them all, to be wholly embraced and receiued: There then remained no more, but to make a breach of the Sacraments, which our Lord Iesus did leaue to his Church, to confirme and seale (by them) in the hearts of the faithfull, the truth of his promises, and vnder the signes of visible thinges, to exhibit and giue them (intirely) all his best blessings.

Now if shee shewed her selfe so audacious and bolde in the two former points, it will appeare, that she hath declared her selfe no lesse presumptuous and headstrong in this third. For ouer and aboue her annihilating the Sacraments, especially that of the Lords Supper, abolishing the signes, without which it can be no Sacrament, three things being required in all Sacraments; to wit, the word, the signe, and the thing signified: She hath contaminated and prophaned the same, by her additions or diminutions. She hath added to the water in Baptisme, Salte, Spettle, Oyle and Creame, without any one worde of God to warrant the same. She hath cut off from the Laitie (as she tearmes them) the Cup, the moitie of the Sacrament of the Supper, and which best representeth vnto vs the death and passion of our Lord, which wee ought to remember, and the washing of our soules from sinne, which we ought to seeke after, &c. contrarie to his owne expresse worde, that saith: *Drink yee all of this.*

Now God hath most exactly enioyned vs, that wee shall haue care of fulfilling what he hath commaunded vs, and that we shall not be so bolde, as to adde any thing, or diminish any thing: this was not a temporall commaundement, giuen to the Iewes onely, for his enduring is eternall, and hee addressed the same to his Church, euen to the end of the worlde. If it



were not lawfull to adde to, or omit any of the ceremonies ordained by *Moses*, concerning the eating of the Paschal Lamb, which was one of the Sacraments to the Iewes: why should it bee permitted now on the behalfe of our Sacraments? And, if any one that misprised the Lawe of *Moses*, dyed the death without any mercie: what farre worse torments then doth hee deserue, that shall treade the sonne of God vnder his feete?

The Church of *Rome* tramples with her foule feete vpon him; when shee addeth to, and diminisheth from his worde, when she despiseth his doctrine, and deliuers another; when shee prophanes his Sacraments; and when so enormously shee transgresseth the commaundements of God. It followes then, that shee is to expect most rigorous punishments: and such as will not participate in her plagues, must keepe themselves from partaking in her sinnes, and, least they bee infected, to quit themselves of her in due time.

I adiure then all those, in whose soules resides any sparke of pietie, of zeale to the glorie of GOD, and of affection to their owne saluation: that they, weighing these reasons, and not beleeuing euery spirit, but *approving the spirites, whether they bee of GOD or no, propose to themselves, that many false Prophets are come into the world. 1. Iohn, 4. 1.*

And forasmuch, as by the sacred Scripture, which is as a candle set vpon a candlesticke, to illuminate all those that enter into the Lords house, (and whereby all falsities, Idolatries, blasphemies, heresies, sacriledges, abuses, superstitions heerein already specified, and infinite other follies and grosse absurdities, which the Church of *Rome* hath conceived in her crazed braine, voide of all wisdom, yet after shee hath once infanted them, they are nourished & brought vp in so greate an estate, as they haue almost obscured the true seruice of GOD, and euen very neere hand suffocated the whole doctrine of saluation) shee may bee easiliest discovered: yet notwithstanding shee hath beene so subtile, as to forbid the people the reading of them, knowing verie well, that if they bee read, the pot of Roses would be discovered, and all the world abandoning her, would sende forth



forth an open cry vpon her, as after an enraged wolfe, that hauing broken the pales of the Churches Parke, sought to loose and destroy the poore flock of the Lord.

Neuerthelesse, shee could not so cunningly prouide for her owne affaires, but GOD discovered her parts of shame, and laide open her abominations to the whole worlde: for the light of his Gospell now shining euery where, all the nookes and corners are wide open, and the masque, where-with shee shadowed her deformed countenance, hath beene rent off from her face, and there is no one (if hee bee not wilfully blinde) but may see and perceiue her turpitude.

And yet for all this, beeing thus publikely knowne, quite contrarie to the imitation of all shamelesse strumpets, perceiuing they can no longer bee couered: yet shee hath cast downe all shame, and contemning all whatsoeuer, suffereth her selfe to bee carried into the depth of all iniquitie.

Shee is become like to her owne Images, that haue eyes, yet see nothing, eares, and heare nothing at all. Shee hath stopt her eares like the Adder, as not willing to heare the voice of her husband, who called her to better vnderstanding, by the admonitions of such as bemoned her mishappes, & desired her reconciliation. She hath altogether shut her eyes, because she would not see the light of trueth, taking nothing else more opposite against her hart, then the bright splendour thereof. Beeing no way comparable to the noble Eagles, who looke with wide open eyes (without winking) vpon the glorious Sun: but rather resembling Moules, that delight themselues to dwel perpetually in the darke bowels of the earth, making no account at all of the light. And although they haue no eyes whereby to discerne it, yet notwithstanding are they such enemies thereto: as the leaste opening they feele, for appearance of any of his beames, or the ayre that may yeelde some glimmering to them, makes them neuer cease, vntil they be vnderneath a great masse of earth, that light may not any way haue passage to them.

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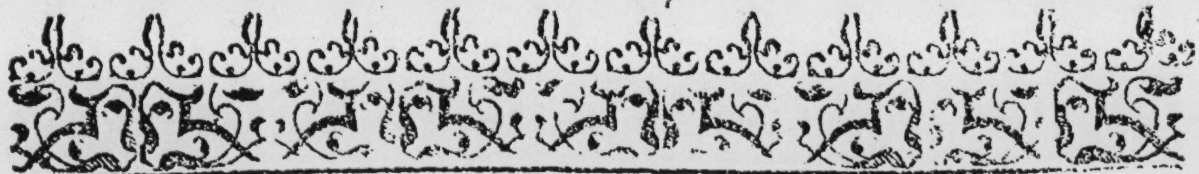
In



74

1843





A  
DECLARATION AND  
PROFESSION P V B L I C K L Y  
made, in the reformed Church of *Paris*,  
*gathered together at ABLON.*

BY MASTER DENIS BOUCHER, SOME-  
time a Monke of the Order called *Saint Frances*, in  
the Couent of *Noisy*, neere *Paris*. On Sunday the sixt of  
*July 1603. of his conuersion to the true Apo-  
stolike Religion; and abiuration of the  
Popish errors, superstitions  
and Idolatries.*



Y Masters, it is no newe  
thing, neither ought it to be ac-  
counted strange, to see & heare  
rebellions and blasphemies a-  
gainst God, or persecutions and  
heresies against his Church and  
holy trueth: for such matters  
haue held place, euer since the  
beginning and creation of the  
worlde, as the sacred Scrip-  
tures sufficiently doe testifie.

The wicked spirit, shadowed with the Serpents skinne, would  
neuer cease, till he had seduced and withdrawne our first pa-  
rents; from their obedience to God and his commandements. *Genes. 3.*  
In the daies of *Noah*, who was at that time a great Patriarke *Genes. 6.*  
and Prophet of GOD, as also an Heralde of his iustice,



there arose ouerbold audacious Gyants, giuen to all filthinesse and corruptions: wherby they fell to make war against God, and in such sort prouoked him, as they drewe his iust iudgement against all the inhabitants on earth, and the vniuersall Deluge of waters, wherein all flesh was drowned and perished.

Gen. 10.

After the Deluge, *Nimrod* and his associates, puffed vp also with an ambitious headstrongnesse, no way willing to depend vpon God, were the first that established tyranny and violent dominion in the world, and enterprised to signalize themselves for pride, in building of the Tower of *Babell*: but God made a mockerie of them, and euen confounded them in their owne enterprise, by the confusion of their languages.

Wee see throughout the whole booke of *Exodus*, how God, (after hee had with long patience toward *Pharaoh* the king of *Egypt*, shewed that he forgot not his people by him persecuted, nor yet his blasphemies committed against his Maiestie) in the end, by a strong hand deliuered his people, drowning the said *Pharaoh* and all his followers, in the waters of the red Sea. Many other strangers did bandie themselves against God, and likewise persecuted his people, as the *Chaldeans*, *Babylonians*, *Persians* and other people, whome God (at length) did vtterly ruinate.

Which examples doe declare vnto vs, that there is no power nor prudence, neither any counsell whatsoever, that can preuaile against the Lord our God. But when hee once awakens himselfe (as after a profound sleepe, to vse the Prophets owne words) hee knowes how to reuenge himselfe on those that durst lift vp themselves before him, and oppose their weaknesse against his glorie.

The Histories Ecclesiasticall and prophane, as well auncient as moderne, giue vs assurance and prooffe hereof, in many great and generall persecutions, and other particuler occasions beside, raised vp by the Romane Emperours, with other great kings, Princes and Infidel Potentates, against God, his Church and sacred trueth: wherein (neuerthelesse) hee hath in the end showne himselfe most magnificently victorious, euen ouer all  
his



his enemies, protecting and defending all those that put their trust in him. Which also was the blessed aduertisement and assured consolation, that sometimes our Lord Iesus Christ gaue to his Apostles, when hee sent them forth to preach his word, saying. *I send yee forth as sheepe and lambes among Wolves, Yee shall haue manie enemies, that shall put yee to much paine and trauaile in the world: But bee yee of good courage, for I haue overcome the world.* And further assurance of victorie hee gaue them, by meanes of a mouth filled with wisdom, which none should be able to resist or speake against. Vndoubtedly then, it is a most extreame folly, for men to thrust themselues forward, or to enterprise any thing whatsoever against his wisdom, because he is euermore too strong for them, and he will maintaine his right against all power whatsoever.

Luk. 10.

Luk. 21.

In this respect (my worthy & iudicious Masters) because now adaies it seemes, that the Church of *Rome* is mightily aduanced, by the multitude of her supposts and false Pastors, who in stead of the true heauenly foode, present nothing else but venomous hearbes and false doctrines, therewith to feede the soules, of men: Although (I say) it appears, that this Synagogue of Sathan do daily beare vp saile, God sparing and delaying his iudgements against her. Yet notwithstanding, at length hee will let loose the arrowes of his indignation and fierce anger, against her blasphemies, so that shee shall no way be able to endure the weight of his displeasure: but shall altogither remaine confounded and ruined. Whereas on the contrary part, hee will defend, preserue and encrease (day by day) his little flock, as we may perceiue, that many (being guided and conducted by his holy spirit) haue forsaken the accursed foulds of Popery, to ranck themselues amongst the members of his true Church.

And heere (my masters) I present my selfe before you, as one of them, who although I was one of the least members of that great Popish bodie: yet did I not desist from persecuting to my vttermost, the true Church of our Sauour, and the verity of his Gospell, which I impugned by diuerse heresies, which I learned in the infectious Cloysters of sundry Monasteries,



publickly preaching and pronouncing them, vnderstanding and corrupting most vilely the holy Scriptures, arming and seruing mine owne turne, with infinite other subornations, only to contradict the trueth withall. I did intirely oppose my selfe against that goodly and bright splendour, shining most gloriously in the word of God: And (to speake truly) I made a spare of nothing, which I imagined might serue for mine owne conseruation in the estate of lying. But yet at length, when God made me to know, that it was ouer-hard for me to kick against the prick, and that I had wilfully shut vp mine eyes before, only because I would not looke on the bright Sunne of iustice, which vouchsafeth to illuminate all the world, God then (I say) in mercie looking vpon mee, did let mee plainly perceiue, that I deserued no lesse chastisement, then the veriest wretch in the whole worlde. And, to the end I may make a more particular declaration of his grace bestowed vpon mee, receiuing and likewise deliuering to you a sound subiect of him, to render all praise and thanks with mee to him therefore, as also on the other side, that mine example of entring now amongst you, may the more resolutely confirme yee in the trueth: I wil speak and deliuer vnto yee in very fewe words, the grounds of those causes, which moued and incited mee to forsake Antichristes part of *Rome*; to followe the trueth of God, and ioyn my selfe to the bodie of his Church.

Heb. 8.

Gal. 3.

First of all, the word of God teacheth vs, that Iesus Christ is our soueraigne Prophet, King and Priest, and that at one time onely, he offered vp himselfe a sacrifice to God, for vs who were vtterly lost, the children of wrath, sinne and death. That by one oblation onely hee hath sanctified vs, & bought vs from the curse of the Lawe, euen when hee made himselfe a curse for vs. Now the Church of *Rome* confesseth, that albeit Iesus Christ did die for vs: yet his death is not profitable to vs, except wee doe some good workes, to apply vnto our selues matter of merit thereby. As if hee had not offered vp himselfe to his Father, but rather is to be offered vp by the Sacrificers and Doctours of the Lawe: And that his oblation is not meritorious only, except the same be daily reiterated in the Masse,



Masse, which (they say) is propitiatorie to God, both for the liuing and the dead.. That Christ hath not throughly deliuered vs from the curse of the Lawe, but that (to bee saued) we ought in our selues to accomplish the Lawe. Wherein they contradict manifestly the sacred Scriptures, and namely that place taught by saint *Paule*, in the second Chapter of his Epistle to the *Ephesians*.

Ephes. 2. and other places.

The holy Scriptures also doe enstruct vs, that Iesus Christ is the alone Mediatour betweene God and man, as also the only Aduocate and intercessour. That hee is the good Sheeheard: that God hath subiected all things vnto him, and made him the head of his Church. The Pope, opposing himselfe against all these, commaunds, that prayers must be made to he Saints and shee Saints, as mediators betweene God and men, and in regard that they haue beene men, they haue the more communication with our nature, and are more enclined to compassion of our miseries, then Iesus Christ. And yet notwithstanding, it is hee that saith: *Come vnto mee all yee that are heauie laden, and I will ease you.* Beside, *Whatsoeuer you demaunde of the Father in my name, you shall obtaine it.* The Pope auoucheth, that although Iesus Christ bee the heade of the Church, yet (saith hee) that he himselfe is the ministeriall head thereof in earth, and that all things are as wel subiected to him, as vnto Christ. That all, whatsoeuer hee doth or saith, ought to be helde and reputed, as coming euen from God himselfe. That in things which concerne Religion, he cannot erre: & yet notwithstanding, many Popes haue bin found to be heretikes, witnesse *Liberius*, *Marcellinus* and others. Hee saith also, that his commaundements ought to bee executed equally with them belonging to God. In breefe, hee would make the world beleue, that the Church of GOD is a monster with two heades, before which (equally) all knees ought to bowe and bend.

1. Tim. 2.

1. Iohn. 2.

Iohn. 10.

Phil. 2.

Colos. 1.

Math. 11.

Iohn. 14.

God did likewise expressly forbid his people, and so consequently to all men, to make any grauen Image, of any thing whatsoeuer, to vse any seruice thereto, or fal downe before it. The Pope on the contrarie part, hee will haue Churches to be

Exod. 20.



be filled with statues, Images, Idols, and pictures : whereto incensings and honours must be done, and before whome they must fall prostrate, although they be vaine things, & the works of mens hands.

2.Tim.3.

Finally, the holy Spirit doth assure vs, that the sacred Scriptures are diuinely inspired, that they are apt to enstruct, correct and conuince, and that they can make a man wise before God to saluation. The Pope and his partakers, taking themselues to bee more wise then the holy Ghost, doe not onely say, that the sacred Scriptures are obscure, but also that they be insufficient; and like vnto a sword cutting with two edges. That they haue a nose of wax, which heretikes forme after their owne pleasure, and wherewith they serue their owne turne, to confirme their heresies. These are such blasphemies, as none but a diuell durst vtter: considering that Iesus Christ himselfe, in many places, doth authorise the holy Scriptures, referring all to their subiection. VVhat ought men then to doe, but followe his example in all things, which concerne religion, and the seruice of God?

Iohn.5.  
Luke.4.

VVhich if they of Popishe spirit would doe, so many traditions and humane doctrins should not be seen, directly against the word of God : As is that of Purgatorie, prayer for the dead, Indulgences, vowes and pilgrimages, auricular confession, and others, so full of superstitions and Idolatries; and neuer were heard so many blasphemies. Namely, as when the title of honour of the holy Father, or of his holinesse, which appertaineth to none but God onely, is attributed and giuen to a mortall man, a poore and miserable sinner. The Sacraments of the Church, which are but two, instituted by our Lord Iesus Christ: are they not broken and prophaned, when we see them to bee augmented, and added vnto, with fise other bastard Sacraments? All which, hauing no institution, commaundement or promise in the word of God: we cannot, neither ought wee to make any vse of them.

Mat.7.

My masters, these things, with many others, haue incited me to forsake the places where they are taught and commanded, to leaue the large and spacious way, which leadeth to perdition,



dition, to follow the hard and narrow path, full of thornes and afflictions, which conducteth men to our Lord Iesus Christ, at the end whereof, vnspeakable felicitie is found. I set downe my rest then (the grace of God assisting me) to imbrace with you the profession of true Christianitie, and therein purpose to liue and die. VVhich I sweare, protest and promise before God, and all this holie assembly. And to renounce, as at this instant I haue renounced altogether, al the falsedoctrines, superstitions, and Idolatries of Poperie: namely, that false, counterfaite and blasphemous sacrifice of the Masse, quite contrarie to the merits, death and passion of our Lord Iesus Christ. Vpon whom only I wil lay the foundation of my faith, and cast Anker there, with vndoubted hope of life eternall and perpetuall blessednesse. I pray God (with all my heart) to grant me grace heerin, and entreate you all my Masters, according to your charitie, to bee helpfull heerein to mee with your holy praiers

to him: To whome with the Sonne, and the  
holy Ghost, bee all glorie and  
honour for euermore.

*Amen.*

*This present declaration was with a loude voice pronounced, in the presence of the whole reformed Church of Paris, congregated at Ablon, after the end of the Sermon: On Sunday the sixt day of this present moneth of Iuly, 1603. By me DENIS BOUCHER, and thus signed.*

D. Boucher.

FINIS.

F



44

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## A

DECLARATION MADE BY MASTER DANIEL DVSERT, a native of *Cinte-ganelle* neere to Tholouse, and heretofore a Religious Fryer, according to the Order of Saint *Frances*. Contayning his abiuration of the Doctrine of the *Romish* Church, and his protestation to liue and dye in the Faith of the reformed Church.

Made publickly by himselfe, in the Church of  
*Mello*, the 22. day of December,  
1603.



Render thanks to God, that after so long time of wauering in faith, and plunging in the errors of the *Romane* Church, being altogether led by the cunning Doctours of that profession, and brought into such an estate, as being wholly subiected vnder the power of the Prince of darknesse: hee hath yet at length (by the vertue and effi-

cacie of his blessed spirit) giuen me to knowe, that the doctrine preached in the said *Romane* Church, is as farre off from the true Euangelicall doctrine, as earth is from heauen, & that such as follow that track, are out of the way of their saluation. For prooffe whereof, it is a matter most certaine, *That out of Christs Church there is no saluation at all*. Now, that is the Church of Christ, which heares his voice: therefore, since the voice of Christ (that is to say, his word) is not heard among them of the *Romish* Church, it must needs follow, that they are neither of his Church, nor yet of his flock. And to shew apparantly, that the voice of Christ is not heard in the saide *Romane* Church, we will proceede in approuing the same, by the manifest Antithesis and opposition, which is betweene the *Romish* doctrine, and that of Christ, contained in the sacred Scriptures.



2.Tim.3.15.

Chap. eod., v  
16.17.

2

Math.15.9.

3

2.Pet.2.19.

4

Iohn.5.39.

2.Iohn.2.12.  
13.14.

5.

1.Cor.14.19.

And first of all, the Church of Rome teacheth, that the holy Scriptures doe not containe all the doctrine of our saluation. Which is quite contrarie to the Apostles instruction, who plainely saith: *That hee had knowen the holy Scriptures of a child, which are able to make wise unto saluation, through the faith which is in Iesus Christ. For the whole Scripture is given by divine inspiration, and is profitable to teach, to convince, to correct, and to instruct in righteousness. That the man of God may be absolute, being made perfect unto all good workes.*

It appeareth then that they erre, in teaching, that, beside the doctrine of holy Scripture, the traditions of men are necessarie to saluation. Directly contrary to our Lord & Saviours instruction, where he saith: *In vaine they worship me, teaching for doctrine, the traditions of men.*

They teach also, that the same Scriptures are so obscure and doubtfull, as we cannot clearely gather the doctrine of saluation by them. Contrarie to Saint Peters speeches, saying: *Wee haue also a most sure word of the Prophets, to the which yee do wel that yee take heed, as unto a light that shineth in a darke place.*

They say moreouer, that it is not lawfull for Lay men (as they vse to call such as are of other condition, then Ecclesiasticall persons) to reade or meditate in the holy Scriptures. Against the commandment of Christ, who exhorteth all men generally in this manner: *Search diligently the Scriptures, for in them yee thinke to haue eternall life, and they are they which testifie of mee.* And Saint Iohn doth not hee addresse his Epistle to all sortes of ages, saying: *Little children, I write unto you, because your sinnes are forgiven yee for his names sake.* Againe, *I write unto you Fathers, &c.* Also, *I write unto you young men, &c.* And then, *I write unto you, babes.*

Doe they not likewise teach, that it is not lawfull to reade the holy Scriptures, as also, not to pray, or cal vpon the name of God, but in the Latine tongue? and make a very strict obseruation thereof? And is not this contrarie to the spirit of God? speaking thus by his blessed Apostle: *I had rather in the church, to speake few words with mine understanding, that I might also instruct others, then ten thousand words in a strange language.*



In the Church of Rome they also teach, that some others (beside Iesus Christ) haue bene exempted from sinne, but doe they not lye in so saying? when the Apostle, speaks thus: *Wherefore, as by one man sinne entred into the world, and by sin death, and so death went ouer all men, forasmuch as all men haue sinned.* Rom. 5.12.

Beside this, they maintaine, that man hath free will, as easily to saue himselfe, as to perish, contrary to the instruction of saint Iohn Baptist, saying: *A man can receiue nothing, except it bee giuen him from heauen.* And the Apostle also saith: *It is GOD which worketh in you, both the will and the deede, euen of his own good pleasure.* Iohn 3.27. Phil. 2.13.

Moreouer, they erre greatly, teaching that our workes are meritorious to saluation before God, against that which the Prophet Esay saith: *All our righteousnesses are like the filthy clouts of a menstruous woman.* And against that also which Daniel saith: *Wee doe not (O Lord) present our supplications before thee, for our owne righteousnesses, but for thy great tender mercies.* Esa. 64.6. Dan. 9.18.

Do not they likewise maintaine, that wee are iustified and saued by the workes of the Lawe, and not by faith, and the mercie of God onely? Contrarie to the Apostles wordes: *By grace are yee saued through faith, and that not of your selues, it is the gift of God. Not of workes, least any man should boast himselfe.* Contrarie also to this to Timothie, *That God hath saued us, and called us with an holy calling, not according to our works, but according to his owne purpose and grace, which was giuen to us through Christ Iesus, before the world was.* Contrary likewise to this to the Romanes: *Therefore we conclude, that a man is iustified by faith, without the workes of the Lawe.* Ephes. 2.8.9. 2. Tim. 1.9. Rom. 3.28.

Is it not common speach also, as well in their writings, as also in their preachings, that we ought to stand doubtful of our saluation? Contrarie to Saint Paule to the Hebrewes, saying: *Let us goe boldly to the throne of grace, that we may receiue mercie, and finde grace to helpe in time of neede.* Contrarie also to his writing to the Romanes, where he saith: *For I am perswaded, that neither death, nor life, nor Angels nor Principalities, nor powers, nor things present, nor things to come, nor height, nor* Rom. 8.38.39.



depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Iesus our Lord. And contrarie also to his writing to the Corinthians: That God hath sealed us, and hath given the earnest of his spirit in our hearts.

2. Cor. I. 22.

11

Doe they not defend, and manifestly against the worde of God, thas we haue other Mediatours and Aduocates, then Iesus Christ, to wit, both hee-Saints and she-Saints? Contrarie to Saint Paule, writing thus: *For there is one God, and one Mediatour betweene God and man, which is the man Christ Iesus.* Contrarie likewise to the Euangelist Saint Iohn, in two seuerall places of his Gospell: *Whatsoeuer yee shall aske the father in my name, he will giue it vnto you.*

1. Tim. 2. 5.

Iohn. 14. 13.

Iohn. 16. 23.

12

Thus falling from error to error, they ordaine & appoint, that we must call vpon those Saints, and declare to them our miseries and necessities: which no man can do, but mecrely in vaine, because both he-Saints and she-Saints can take no acknowledgement of our wants, according to the saying of the Prophet Esay: *Abraham is ignorant of us, and Iacob knowes us not: thou (O Lord) art our Father, and our Redeemer, thy name is for euer.*

Esa. 63. 16.

13

How doe they labour likewise, to perswade the world, concerning the necessity of prayers for the dead, or those faithfull soules, which (they say) are enclosed in Purgatorie? directly contrary to our Lord and Sauours owne words, as the Euangelist sets downe: *VVho soeuer beleueth in the Sonne, shall not be condemned.* And in the first Chapter of the same Gospell: *Verily verily I say vnto you, he that heareth my word, and beleueth in him that sent mee, hath everlasting life, and shall not come into condemnation, but hath passed from death vnto life.*

Iohn. 3. 18

Iohn. 5. 24.

14

Continually they preach, that there is another kinde of Purgatorie, then that which is contained in the bloud onely of our Lord and Sauour Iesus Christ. Quite contrarie to the blessed Apostle, writing thus: *If we acknowledge our sinnes, hee is faithfull and iust, to forgine us our sinnes, and to cleanse us from all unrighteousnesse.* And as it followeth in the second Chapter of the same Epistle: *We haue an Aduocate with the Father, to wit, Iesus Christ the Iust. And hee is the propiti-*

1. Iohn. 1. 9.

1. Iohn. 2. 1. 2.

pitia-



pitiation for our sinnes, and not for ours onely, but also for the sinnes of the whole world. Why then it is most false, that there is a third place, beside Paradise and hel, where the soules of the faithfull, departing from this world, are to be tormented, before they can be brought to heauen. Contrarie to the Prophet *Esay*, who saith: *The iust man dying, enters into peace and rest.* Esa. 57.1.2. And in the wisdom of *Salomon*, it is written: *The soules of the righteous are in the hand of God, & no torment shall touch them.* Sapi. 3.1. Also saint *Iohn* the diuine, saith in the *Apocalipse*: *Blessed are the dead, which hereafter die in the Lord. Euen so saith the Spirit, for they rest from their labours, and their workes follow them.* Apoc. 14.13.

In like manner they teach, that to obtaine remission of our sinnes, we must make an account of them, and number all our sinnes in auricular confession: by which hellish cordes, they strangle the conscience, binding it to impossible things. According to the saying of the Prophet *Dauid*: *That his sinnes surmounted in number, the haire of his head.* Again he saith: *Who can understand all his faults? cleanse me (O Lord) from my secret faults.* Psalm. 40.12. Psalm, 19.12.

Yet not thus contented, they teach beside, that by the greatness of our bodies punishments, and contritions, we may gain remission of our sins, & life euerlasting. Against that which *S. Paule* writeth to the *Romans*: *For I count that the afflictions of this present time, are not worthy of the glory, which shal be renewed to vs.* Rom. 8.18.

They erre also, in teaching the superstitious obseruation of certaine daies, contrarie to the reprehension, made by the *Apostle* to the *Galathians*, saying: *Ye obserue daies, and moneths, and times and years.* Galat. 4.10.

And a mighty abuse they commit, teaching the superstitious distinguishing of meats, disagreeing with the *Apostles* doctrine to the *Colossians*, where he saith: *Let no man condemne you in meat, or drinke, or in respect of an holy day, or of the new Moone, or of the Sabaoth daies.* Colos. 2.16.

They deceiue themselves also, in forbidding mariage to Ecclesiasticall persons, contrarie to that which the spirit of God speakes, without exception of age, degree or condicion  
what



S. 1. 3. 4.

1. Tim. 4. 1. 2. 3.

whatsoever, saying: *Mariage is honorable among all, and the bed undefiled: but whoremongers and adulterers God will iudge.* And this we adde hereto of the Apostle: *Now the spirit speaketh evidently, that in the latter daies, some shall depart from the faith, and shall give heede vnto spirits of error, and doctrines of diuels: Which speake lyes through hypocrisie, and haue their consciences seared with an hote Iron: Forbidding to marrie, and commanding to abstaine from meats.*

20

They pile error vpon error, teaching that there are seauen Sacraments in the Church. For it is most certaine, that in regard the Sacraments are Seales of the mercies of God to saluation: it necessarily ensueth, that none other can giue vs or promise vs saluation, neither doth it appertaine to any, but to God onely, to seale vs the same promise, which he hath ratified to vs by those speciall seales. Wherefore, hauing none other but Baptisme, and the Supper of our Lord, to confirme & seale so great a benefit vnto vs: it followes in meere iustice, that we ought to acknowledge none but these two onely, for Sacraments. And not to make any addition to them, of Confirmation, Mariage, Penance, Orders and extreame vnction: considering, that these things, hauing no visible signe of Gods ordinance, neither any promise annexed to them of eternall saluation (which are the essentiall conditions of Sacraments) cannot be reckoned to be any such.

21

And how ridiculous likewise doe they shewe themselues, when they teach, that the vertue & efficacie of the Sacraments, doth depend vpon the intention of him that is to administer them? when as (quite contrarie) the power and strength of them, depends only vpon the ordinance of God, & on the faith of him that is to vse them.

22

Moreouer, their instruction also is very erronious, that the pretended Sacraments of Confirmation, and of the Orders Ecclesiasticall, are more worthy and excellent, then either Baptisme, or the Lords Supper. Because (say they) that by Confirmation & Orders, the indelible, or neuer to be razed out Character (as they call it) is thereby imprinted in the soules of them that receiue them. And likewise, because they are admini-  
stred



sted by persons much more excellent, to wit, by Bishops only: whereas both Baptisme, and the holy Supper, doe imprint no Character at all, and may be ministred by simple Priests.

Over and beyond all these, they teach, that the bodie and bloud of our Lord Iesus Christ, are contained vnder these kinds, that is to say, the accidents of Bread and Wine, contrarie to the Article of our faith, which saith: *That Christ shall not descende at all from heauen, but when he comes at the latter day, to iudge both the quicke and the deade.* And contrarie to that which S. Peter saith in the Actes of the Apostles: *That the heauens must containe him, untill the time that all things be restored.* But by this doctrine, they will haue Iesus Christ to be enclosed vnder the natures of Bread and Wine, and make him thereby inuisible, impalpable, and filling many places at one and the same instant, whereby they rob him of his humane nature, wherein (sinne onely excepted) hee was made in all thinges like vnto vs.

23

Act. 3. 21.

On the other side, taking away vniustly from the Lay people, to wit, such as are not Ecclesiasticall persons, the Cup of the Lord, which hee protested to bee the newe Testament in his bloud, shed for the remission of many: goe they not against the vniuersall commaundement of Iesus Christ, where he saith: *Drinke yee all of it?* and do they not thus violate the testamentarie institution of the Sonne of God?

24

Math. 26. 27.

But the error of errors, thrust into this Sacrament, is, when they teach, that in the Eucharist in their Masse, there is a sacrifice expiatorie, for the liuing and for the deade; Iesus Christ being euery day crucified againe, infinite times, by the hands of the Priest. Contrarie to that of the Apostle, in the *Hebrewes*: *Not that he should offer himselfe often, as the high Priest entred into the Holy place, euery yeare with other bloude. For then must he haue often suffered since the foundation of the world: But now in the end of the world, hath hee appeared once, to put away sinne, by the sacrifice of himselfe.* And in the tenth of the same Epistle, hee saith: *Loe, I come to doe thy will, O God. By the which will wee are sanctified, euen by the offering of the bodie of Iesus Christ once made.* Whereby we learne, that the sacrifice which

25

Heb. 9. 25. 26.

Heb. 10. 9. 10.



our Lord Iesus once onely offered, is alone sufficient, soly perfect, and of perpetuall continuance to expiate our sinnes, without any reiterating or renewing: as hauing no imperfection whatsoever, neither can (by length or succession of times) become fruitlesse or vnprofitable: as they would gladly make vs belecue, who, according to their owne doctrine, doe daily crucifie the Lord anew.

26

And what nature can but iustly complaine, when they maintaine, that we ought to fall downe and prostrate our selues before Images? contrary to the second commandement, giuen by God himselfe: *Thou shalt make thee no grauen Image &c. Thou*

Exod. 20. 4. 5. *shalt not bow downe to them, neither serue them, &c.* But about all, he that hath any care at al, of the glorie of his Lord and maker, cannot but feele himselfe stirred with holy zeale, when he lookes into their ouerdaring boldnesse, that they durst and yet dare, cut quite away the second Commandement, from the Lawe of the Soueraigne Creatour both of Heauen & earth.

27

In brieft, since in the *Romane* Church, vnder the Popes authoritie, so many errors are defended and maintained (both by fire and bloud) against God, his holy word and commandements, and (beyond al other) against the merits and benefits ensuing onely by our Sauour Christ Iesus: wee may seriously enter into consideration, if he deserue not truely to bee called the man of sinne, the sonne of perdition, that opposeth and auaceth himselfe, against all that is called God, or tendeth to his honour. *For he sitteth as God, in the Temple of God, shewing himselfe as if hee were God,* as saint *Paule* writeth to the *Thessalonians* of him. For first of all they say: That he hath right about

2. Thes. 2. 4.

1. Dic. Non.  
dec. de la Rose.

Extr. de. M. 12

2. Clement. 5.  
Clement.

3 Can. si papa.

4 Ia Const. de  
Bonif. Ex de  
Maior. et obedi-  
en. 5. 10. 6.

right, and beyond right, that he may dispense against the four Evangelists, the Epistles of Saint *Paule*, and the foure first generall Councils. Secondly, that he can command the Angels to open and shut the heauens, to giue pardon for many hundreds and thousands of yeares. Third'y, that he hath a charter of condemning soules into hell. Fourthly, that he hath the two swords, temporall and spirituall, whereby hee may conferre kingdomes and Estates: dispense with subiectes oathes of fidelitie: commaund ouer kings and Emperours, and make them



to fall before his feet. Is this any thing else, then to lift himselfe above all that is called God, or that is worshipped? So by consequent, hee makes himselfe no Lieutenant of Christ, who saide: *That his kingdome was not of this world*, and fled away Luk. 19. 14. when they would haue made him king. In brieft, is this the beeing of S. Peters successor? who cared neither for gold nor siluer, as he protesteth of himselfe in the Acts of the Apostles. Act 2. 45. And who prayed in all modestie the Elders: *To feede the flocke of Christ. Not as if they were Lords ouer Gods heritage, but that they might be examples to the flocke. To the end, that when the chiefe sheepeheard shall appeare, they might receiue an incorruptible crowne of glorie.* 1. Pet. 5. 1. 2. 3 4. It followes not (by his behauiour) that he should be the Vicar of Christ, nor the successor of Saint Peter: much lesse then is he worthy, to sit in the Temple of God, and make himselfe honoured as a God.

Therefore, before I conclude, addressing my selfe to you my Masters of the *Romane Church*: Beholde heere the important motiues and grounds, which haue moued me, to forsake your said Church, following the Lords commaundement, in the Reuelation: *Goe out of Babilon, my people, that yee bee not partakers of her sinnes, and that yee receiue not of her plagues.* Apoc. 18. 4. And not (as I protest here before God) on any inconstant humour doe I this, for affection to noueltie, for reuenge against any one of you, neither to auoide any punishment to bee inflicted on my selfe: as (in your own soules) you are my faithful witnesses. Nor yet to procure any repose, or carnall liberty to my selfe: but onely for giuing the glorie due to God, & to attaine the saluation of mine owne soule. Praying to the Almighty, who hath deigned thus to visite mee in his mercie, that it would please him to extend the same goodnesse towards you, and deliuer you out of that deadly sinck of ignorance. And so, to him that is King of Kings, immortall, inuisible, and our onely wise God, bee all honour and power ascribed eternally. Amen.

D. Dufert.



**W**E, whose names are hereunder written, the Pastour and Elders of the reformed Church of Mello in Poitou, doe testifie, that this day, being the 22. day of December, 1603. Master Daniell Dufert, (a native of Cincte-gauelle, in Languedoc, and heretofore a Religious Fryer, of the Order of Saint Frances, called the Reformed Order in the Couent at Tholouse) did come (of himselfe) before us, and declaring, that hee, hauing taken good notice of the errors of the Romane Church, being contrarie to the conformitie used in the Church reformed, and the sacred Scriptures, desired that we would lend him a hand, to entertaine him among the number of that holy flock. Vpon this declaration made, we examined him on the principall Articles of true Religion, and finde in him, that he comes not any way polluted among vs, nor suffers himselfe to be transported in in this his change, by giddie inconstancie: nor seekes to exempt himselfe from the austerities, used in the Religion he professed before: nor yet to procure him any Licence to carnall libertie. In breefe, he hopes not to attaine among vs, any honours and treasures of the world: Christ calling his followers here on earth, to the Communion of the Cup of his Crosse, and his sufferings. To these protestations, he hath added withall, that hee hath no other aime, but the quiet of his conscience, and saluation of his soule. And after he had publicly made his abiuration of the doctrine of the Romish Church, and solemnly protested, to liue and die in that of the Church reformed (according to the Articles before openly pronounced) we receiued him as a member thereof, and gaue him this present attestation, to stead him vpon any neede thereof. Given at Mello, the day and yeare aboue written.

B. Manceau, Pastour of the saide Church.  
 René de la Court, Esquire, Lord of Boullay.  
 D. Chollet, created at Mello.  
 Gracian, Lord of Vergne Nourry.  
 P. Tauernean. Elders.

FINIS.



